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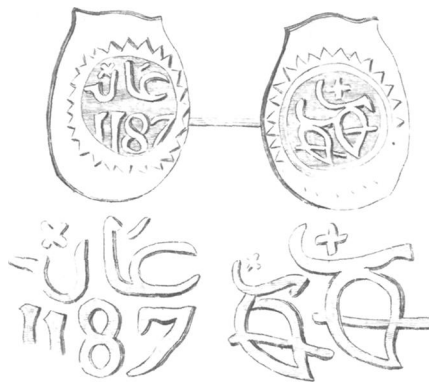
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On the SILVER MEDAL lately dug up in the PARK of DUNGANNON, COUNTY of TYRONE, the Seat of the Right Honorable Lord WELLES. By Colonel CHARLES VALLANCEY, Member of the Royal Societies of London, Edinburgh and Dublin, &c. &c. Communicated by the Right Honorable the Earl of CHARLEMONT, P. R. I. A.



THIS is one of those Arabian telephonic medals called by the Arabs *Ain*, from the first letter of the inscription always beginning with that character. The mystical word is generally composed

Read March 3, 1789.

posed of three letters, viz. Ain, Lam, Ya, forming the word *Ali*, which is very conspicuous on the front of this medal.

THE Cabalistical Arabs have written volumes on the charms and powers of this character. Take one as an example of the rest: *Zain Abadaal* says, "Whoever beholds and reflects on the form of the letter *Ein** *Ain*," (which is commonly written with the final Ain thus *Ein*) "and shall read the mystical name of God therein contained, (viz. *Ali*) shall be beloved by all who see him; and if he shall be overtaken by storms and tempests God will save him, and cause fountains of wisdom to flow in his breast; and God will instruct him in the hidden mysteries of science, and the occult significations of them. Moreover, if any one shall write the letter *Ain* in these forms *Ein* or *Ein* in the first hour of the Sabbath day, the moon being at the extremity of one of her mansions, and shall bury this letter in any place whatever, that place will be desolated and laid waste, and no one will ever after inhabit it."

THE word *Ain*, in Arabic, signifies not only the letter of the alphabet known by that name, but also, the eye, sight, aspect, a fountain, a spy, a speculator, the best part of any thing, a digni-

* Est autem litera *Ain* index nominis seu attributi Divini, quod vocatur *Ali*, i. e. excelsus, sublimis: Satis mirari non possum, impiorum hominum cæcitatem, dum literis & figuris nullius energię & efficacię, tantum tamen potestatis inesse sibi persuadent, ut eorum subsidio nihil illis denegatum videatur.

fied man, a Lord, the body of the sun, also its rays, money, coin, gold or silver specie, essence, any thing present, &c. &c. In Irish the word has nearly all these meanings, as the eye, water, fountain, noble, riches, cornu copiarum, the sun, whence Bel-ain, Griain, &c. &c.

THE inscription *Ali* signifies high, noble, exalted; the proper name of a man, the son-in-law and fourth Khalif or successor to Mahomet.

IN Irish the word *Ali* or *Eli* has the same signification, and was also a proper name, as Eli O'Carrol, Eli O'Ghurty, &c. &c.

SOMETIMES the Arabs included the word *Ali* within another *Ain*, with other mystical characters, as in the following figure:



“ Hoc figillum folita superstitione multum venerantur multumque
“ gestantibus conferre afferunt ad amoris allectamenta*.”

* KIRCHER, *Oedip. Ægypt.*

I HAVE here subjoined a drawing of the medal of the size of the original. On the front is the word *Ali* encircled with the rays of the sun; over the letters *Ya* is a star. On the reverse are two myftical characters crowned with ftars—I cannot explain them.

WHAT marks the fingularity of this talifman are the numerals under the word *Ali*. The figures are European, not Arabian.

FIGURES came firft from the Perfians or Indians to the Arabians, and from them to the Moors, and fo to the Spaniards, from whom the other Europeans received them. The Arabians acknowledge they had them from the Indians, as profeffor Wallis has fhewn from their writings.

WALLIS has offered fome arguments to prove that Gerbertus, a monk, who was afterwards advanced to the Papal See, and took the name of Sylvefter II. had before the year 1000 learned the art of arithmetic as now praftifed, with the ufe of nine characters only (whatfoever their form then was) from the Saracens in Spain, which he afterwards carried into France. Thefe characters, however, were known for a long time after only to aftronomers, and principally ufed by them in aftronomical calculations; the Roman numerals being ftill retained in common ufe to exprefs fmaller numbers. Mr. Cope and Doctor Wallis, on ftrict enquiry, find thefe numerals were firft ufed in England about the year 1130.

THE

THE figures on our medal being most assuredly Spanish, English or Irish, and not Arabian*, Persian or Indian†, it is probable this talisman was struck by the Saracens of Spain, at the request of some European, who engaged them to put the date of the year in European figures. From the great intercourse between this country and Spain, many of the talismans might have gained admittance into Ireland, and on that account they are worthy of explanation.

IN THE BOOK OF BALLYMOTE, among the Oghams, I find a perfect Persian talisman of the seven planets. If the ancient Irish or Hiberno-Scythians had these in common with the Orientalists, why might they not have been induced to strike a medal also?

THE quotations from the Arabian author may be seen at large in the original language in Kircher's *Oedipus Ægyptiacus*, tom. II. part I. p. 399. Cap. Cabala Saracenica.

C. VALLANCEY.

* These numerals in Arabian characters would be thus //^V.

† See No. XII. of my *Collectanea de Rebus Hibernicis*, plate II. which shews the Indian, Arabian and European numerals in one table.